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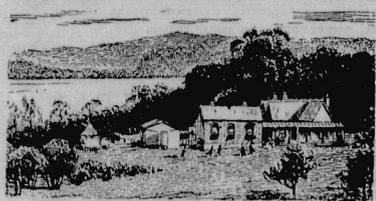
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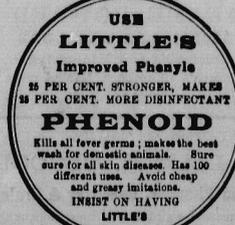
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By a very happy coincidence the First Sunday in Advent coincides this year with the St. Andrew's-Tide. Festival of St. Andrew, and so from two sides we have the missionary spirit brought before our minds. The task of preparing the world for the coming of the King, for which the Advent Season stands, receives still further inspiration from the example of the first man who brought another to the Lord. St. Andrew's-Tide always calls the Church to special prayer on behalf of her work in heathen lands, and the appeal to-day is certainly no less insistent than in former years. With two great efforts before it—promoted respectively by the Church Missionary Society and the Australian Board of Missions, with the urgent needs made so manifest by the report of the General Secretary of C.M.S. upon his recent visits to the fields of India and China, and the world's need of what Fosdick has called "the Church's campaign for international good-will," the Australian Church should be much in prayer, and we trust that our readers will join heartily in raising the voice of supplication to the Lord of the Harvest that He would abundantly bless the whitening fields.

The meeting of the International Brotherhood Conference in London last September caused an emphasis of the great fact of Christian Brotherhood in many preachments and public utterances on the part of Christian leaders. The sermon we publish to-day of the Bishop of London is one such utterance. But one of the best was that of the Rev. the Hon. Jas. Adderley, in a leading article of the C.F.N., of September 26. He deals faithfully with the members of the Christian Church when he asserts—

"Large numbers of Christian people have left off attempting to carry out the teaching of Christ from sheer despair, and others have never begun because they have been educated into thinking it was not required. . . . It is apparently a settled conviction in the minds of many Christians that such teaching as "Love your enemies" or "Sell all thou hast" are not meant even to be thought of as becometh the children of light. Roughly speaking, the matters which come most readily to the minds of Christians as matters to be primarily attended to in religion are institutional rather than ethical. The success of a parish priest is gauged rather by the numbers he can attract to hear his sermons than the numbers he converts to a new way of life. We go regularly to church, but we do not expect to revolutionise anything or take our part in changing the world."

Mr. Adderley has exactly hit the nail on the head. It is the same complaint raised some years ago by Dr. Peile, in his arresting book "The Reproach of the Gospel." The Gospel of Christ which should be accomplishing so much is accomplishing so little—just because Christians are not living out the principles of the Gospel. To

quote Mr. Adderley again—

"We are ashamed of the Gospel of Christ, and will do anything rather than break with the world, and boldly enunciate the Kingdom of God as a practical idea. We spend our energies in picking holes in Socialism, instead of doing what is much more important, examining the question of capitalism, and asking if it is compatible with Christianity. Even in the case of the unity of the Church we prefer to show what cannot be done than what can. We waste time in proving that a Dissenter must not enter our pulpits rather than spend it usefully in insisting that all priests should preach unity as a positive necessity, and letting these minor questions settle themselves. Much more activity is shown in proving the apostolic succession of Bishops than in securing that Bishops should behave like apostles in ordinary life. A heathen, looking at the Christianity of the Church at the present day would not be struck with the fact that Christians believe themselves charged to overcome the world by the peculiar force of certain principles which themselves believed in and the world did not. Rather he would think that the Church was very much the same as the world, and somewhat afraid of offending it."

The writer of the above indictment on present-day Christianity in the Anglican Church is manifestly the Spirit in the right. There is too much conventionalism and unwillingness to take risks amongst us—too little of that daring which arises from a strong conviction of God's calling and co-operating providence in working along the lines of His great purpose of love. "We want the spirit of the War" for the due fulfilment of the great tasks of present opportunity—that spirit of "self-sacrifice and unselfish co-operation," the spirit of loyal fellowship with all those, whatever their uniforms may be, who are fighting under the banner of the Great Captain and Comrade-in-Arms.

Christians all belong to the same body because indwelt by the same spirit, and so make up that Church which is the Body of Christ. That Body is a living and growing thing, not to be bound by any dead hand of mere tradition or the bonds of an ephemeral organisation. It must always be free to adapt such organisation so as best to express its great witness of unity and fellowship as a striking miracle before a startled world—a miracle that will always point to the divine life that animates it, and also will manifest the glory of Him Who is the Head of "the Church which is His Body."

It is a question for serious reflection and more serious self-examination—how far the Christians of a land like Australia, at the antipodes of European Christendom, should be content to perpetuate the division of the older Christendom and remain rent asunder in splendid, iron-hearted isolation of denomination from their fellow-Christians in the next street and perhaps the next house.

The title taken is from an article recently written for the International Bible Reading Association by Bishop Moule, an article full of beautiful thoughts, beautifully expressed, and we print

the greater portion of it here that our readers may enjoy it for themselves:—

"Very long ago that great Bible reader, St. Paul, wrote a dying letter a little while before his martyrdom. He wrote it to his dear young friend Timothy, and he reminds him that almost as long as he, Timothy, had known his mother he had known his Bible. 'From a child,' so he says (and the Greek word means 'a small child'), 'you have known the Holy Scriptures (2 Tim. iii. 15). And it seems certain, from another place in the same letter (2 Tim. i. 5), that it was his mother and his grandmother who had taught him so early to love the Bible. Happy the young hearts now who have the same experience as Timothy to-day!

"Now, a few words about the Bible itself. I have called it 'our dear friend, the Bible.' That is just what it can be to us. We must know something of it before it can be a friend, just as we must know something about people, young or old, before we can love them. But when we do get to know true people, and to feel what they are, and to use their kind comradeship, and to find what they can be to us in troubles and in joys, then we do not need to be taught to love them. Love for them gets to be part of ourselves. We should be other people if we did not like their presence, and their voices, and their thoughts, and their strong, sweet help.

"For a long time now I have found my Bible such a dear friend. My mother taught me when I was little to read it through. She has been gone now forty-two years, but her teaching and her example are strong upon me still, and I read my Bible slowly through, taking about two years. That is one thing. Then also I love the way of the I.B.R.A.; I hunt in my Bible for what it says about topics. And the more I do this the more the Book lives, like a person. Ave, it seems even to love, like a person. It is like no other book; and this is so, for one thing, because its true Author, our Lord, is always in it when we read it looking for His help. "May it become the dearest of dear friends to every member of the I.B.R.A. And may it be their home friend. It is such a joy when the Bible is the chief home book; when the family hears its blessed voice every day, and takes its influence into daily life. Ah, how sweet will be that thought another day for every son and daughter, perhaps in homes of their own!

"So let us clasp and grip our Bible to our hearts. Jim Anderson, a young Durham miner, fell two years ago in battle. The stretcher-men found him still living, with one leg shattered to pieces, lying on his back, looking up, and gripping his pocket Bible to his heart.

"May we be found at last, somewhat like dear Jim Anderson, true soldiers of Jesus the Lord, with our faces bravely set against His foes, and His Book clasped to our very hearts, for life, and death, and Heaven.

"I heartily agree with a remark made by Dr. Campbell Morgan some months ago that no greater service could be rendered to the children of this land in 'Children's Year'—which I am glad to know has grown into a 'Children's Era'—than by getting them to read the Bible daily, and with open, ready minds and hearts.

A very beautiful act has come under our notice recently, and we feel that its recital is worthy of a larger audience. A lad who industrial was employed in a large city warehouse gave his life for his country in the great war, now happily ended, and his employer, with fine generosity of feeling, has raised to his memory in the suburb in which he lived, a church porch finely executed in stone. When spoken to about the matter, he said, "Well, I reckon that whatever in his short life he had to give, I got, and it is up to me to see that his memory is suitably

perpetuated." That was the act of a Christian gentleman, and breathes a spirit whose general diffusion among employers would help wonderfully in the solution of the problem of industrial peace.

In the November 7 issue of the "Church Standard" just over a column is given to an evidently ungenerous inspired account of a sermon preached by the Rector of St. James', Sydney, on "The Evangelical Movement." It is, we regret to say, a good illustration of what is known as "damning with faint praise." The preacher manifestly is lacking in ability to appreciate the true greatness of the men and women he presumes to criticise—otherwise how could he have written so ungenerous a statement as this:—"It was a creed capable of producing strong, devoted and even saintly characters (the emphasis is ours.—Ed.), yet narrow, hard, and individualistic without charm or attraction for the many who demand more from religion than the subjective assurance of salvation." Curiously enough, a leading article in a recent "Church Times" accuses Protestantism of discouraging much, pre-occupation with the unseen and of "concentrating attention rather on conduct and the external life." But leaving details of criticism of an article which is so unhistorical as to say that "the Evangelical revival hardened into the Low Church Party," we will content ourselves with quoting Canon Overton's estimate, he will not be suspected of any bias in favour of the Evangelical Party. In his "English Church in the 19th Century," Canon Overton says, "If it be thought that too much space has been devoted to the Evangelicals, the apology is that they constituted by far the most prominent and spiritually active party during the greater part of the period before us. They were the salt of the earth in their day, and the Church owed a debt of gratitude to those holy men (the emphasis is ours.—Ed.) whose names have come before us in this chapter, which it will never forget so long as personal piety and the spiritual side of religion are valued at their proper worth."

We are somewhat surprised at a paragraph in the leading article of the "Church Standard" for November 14. The subject ostensibly under the "Standard's" whip is "The Melbourne Synod and the Party Ticket," but quite incidentally, of course, there occurs what we can only regard as a veiled attack upon the C.M.S. In view of the fact that the "Church Standard" refused to publish, even as an advertisement, the C.M.S. Thankoffering Appeal, we cannot help suspecting that the leader writer in the "Church Standard" has written his remarks, ament the C.M.S., with "his tongue in his cheek." A little real charity on the part of the "Church Standard" might have led to the surmise that C.M.S. would very freely allow the use of its rooms to groups of clergy and church laity, especially its own supporters, without undertaking any responsibility as to the special purposes of such meetings. We cannot say that we admire the tactics of our contemporary, in following the line of the ancient adage, "any stick for a dog."

This is a wrong description, for, as we understand it, a "caucus" tends to enslave the consciences of its members; whereas the memorandum issued by the Central Church League in Melbourne, which the "Church Standard" discusses,

merely offers to give men of similar convictions advice which they may quite freely accept or reject. Such a course has been found necessary in view of the fact that in Melbourne, as in many another Australian diocese, important committees and councils of the Church were in some strikingly consistent and persistent way getting into the hands of gentlemen of one distinct colour of Churchmanship, who evidently, if the Melbourne Synod is any guide, do not always represent the Churchmanship of the diocese.

If this trend of things has not been the result of concerted action, then that type of Churchman must be in possession of an uncanny power of telepathic suggestion. It resulted, in our own experience, in the exclusion from the inner councils of the Church in one diocese of the most able, earnest and successful clergyman that the diocese contained, perhaps not even excluding the bishop.

We are glad that the "Church Standard" was conscientious enough to repudiate Mr. Lynch's suggestion that it is only "those outside the ticket party" who "are relying on God, truth and time to restore the old Christian feeling into Synod."

We heartily agree with our contemporary when it says that the discussion "raises a question which is of wide importance, and affects the interests of the Church in Australia as a whole. The proceedings in Melbourne on which we comment serve to show how important is a right judgment in all things, and how necessary it is to be watchful of such movements for the sake of our common fellowship and federal well-being throughout the Church in the Commonwealth."

English Church Notes.

Personalia.

Friends of the Rev. William Edward Elsey, the Bishop-elect of Kalgoorlie, connected with St. Faith's Mission at Stephyne, have given him a light travelling pastoral staff made in aluminium, being an exact reproduction of an actual shepherd's crook.

In connection with the death of Sir John Kennaway, for many years President of the C.M.S., the following minute was passed by the General Committee of the C.M.S. recently:

"The Committee have heard with mingled praise and sorrow of the death of their late beloved and honoured President, the Right Honourable Sir John H. Kennaway, Bart., C.B. They mourn the loss of one who, after taking an active part in the guidance of the Society's work for thirty years, has been to them in the quiet of his retirement a constant helper in prayer and sympathy, and a father in Christ. They praise God as they think of the long life so nobly lived, the many years of service of God and man, the witness to righteousness, the unflinching faith in and devotion to his Saviour and Lord, the unceasing concern for those in other lands who have not the knowledge of Christ, the daily ministry of prayer. They suffer bereavement, but they rejoice in the assurance that their leader of many years is experiencing in full measure the joy of the Lord and is now beholding face to face Him Whom, not having seen, he greatly loved."

"They offer to Lady Kennaway and the members of his family their affectionate and respectful sympathy, and they pray that God may comfort and keep them in His deep and perfect peace."

The Right Rev. Cecil J. Wood, late Bishop of Melanesia, will shortly marry Marjorie Allen Bell, O.A.I.M., N.S.R., second daughter of the Rev. Canon J. Allen Bell, Canon Residentiary of Norwich, formerly Vicar of Wimbleton. Bishop Wood was ordained in 1897 and was consecrated Bishop of Melanesia at Dunedin, New Zealand, in 1912. From 1906 to 1912 he was curate of Wimbleton. Canon Bell was Vicar of Wimbleton from 1903 to 1918. Last year he was appointed Canon Residentiary of Norwich, and now resides at the Close.

It is reported that Dr. Gore intends to associate himself with the work of Liddon House and Grosvenor Chapel, Mayfair. He will make Grosvenor Chapel his London

pulpit, preaching there regularly once a month, and on every Sunday morning throughout Lent and Advent. On Fridays in Lent he intends to continue the services of expositions of Scripture which he gave some years ago in Westminster Abbey.

The Lord Chancellor has appointed the Rev. W. Stanton Jones, R., Rector of Middleton, Lancashire, to the Vicarage of Bradford. The new vicar has had a long and wide experience in parishes in the dioceses of Liverpool and Manchester. He is a man of broad sympathies, and is deeply interested in the social, industrial, and religious problems of the day.

Pulpit Interchange.

In regard to the proposals for reunion made by the Bishop of Norwich recently, the following important letter from leading Nonconformist ministers appeared in the "Times":—

The Bishop of Norwich, in a sermon preached recently at the 250th anniversary of St. Mary's Baptist Church, Norwich, has advocated the interchange of pulpits between ministers of the Church of England and the Evangelical Free Churches at the usual normal worship," not in a general and unguarded way which might cause confusion, but under carefully specified conditions. The conditions are:—

1. Assent to the first three articles of the Lambeth Quadrilateral;

2. That the preacher should not deal with the subject of Church order unless invited to do so; and

3. That the interchange has the consent of the proper and regular authorities.

We, the undersigned, desire to welcome this proposal as "one step to reunion." It is a very cautious proposal, but it is definite and practical, and made by a Bishop of the Church of England. It is therefore a challenge to us all to translate into action the desire for unity which is in so many hearts, and we trust that it will meet with a sympathetic and practical response.—We are, yours faithfully,

P. T. Forsyth, J. Scott Lidgett, R. C. Gillie, W. B. Selbie, J. H. Jowett, J. H. Shakespeare, P. Carnegie, J. Simpson.

Bishop Gore, writing from 6 Margaret-st., W., objects to the proposal on three grounds:

(1) It would, I am confident, promote unreality in the pulpit, of which we have already too much.

(2) I feel quite sure that in the main the proposal will commend itself to those only who regard matters of order as on a different plane of importance to matters of faith.

(3) I feel convinced that the authorising of this proposal would stir in the minds of those members of the Church of England who most value the catholic tradition so profound a resentment that whatever branches it might heal would be balanced by the breach which it would create.

The Interchange of Pulpits.

(From a Correspondent in England.)

The great question, perhaps the greatest question facing the whole Christian Church to-day is the question of reunion. To many the desire to overcome the barriers which separate them from their fellow Christians has become a passion, and, as these people are generally the most "live" members of the various churches, we may be sure that the cause of reunion is the cause of the future. On every side there has been oceans of talk on Christian unity, a great deal of which is merely sentimental talk, and it is now time that words gave place to action. We still have a long way to go before a general acceptance of the practice of intercommunion can be expected, but it is not possible to take one step towards reunion in the regularisation of the practice of pulpit interchange?

In the army the principle behind this practice has seemed the most natural thing possible. In an Australian infantry brigade, e.g., there were four chaplains, one to each of the four battalions in the brigade. Of these four chaplains only two were C. of E. Now, unless the battalions were billeted together or near each other, it was impossible to hold denominational parades, so that usually all non-Romans went to the church parade of their battalion. The chaplain at this parade might be C. of E., Presbyterian, Methodist, Salvation Army, etc. Then if a brigade church parade were held—these were not popular with the chaplains, as they were very unsatisfactory from the point of view of worship or of identification—the various padres united in taking it. This system was not ideal, but it came about quite naturally and worked well in the majority of cases. Things appear to have been similar in the Imperial Army, for we find a statement issued by a number of leading British Chap-

lains, including Bishop Gwynne, Deputy Chaplain-General, B. K. Cunningham, and the two sons of Bishop Talbot, in which the following occurs:—"4. That as God the Holy Spirit has endowed the various Churches with prophetic gifts in varying degrees, interchange of pulpits (under the due authority of the Churches concerned) would contribute to the development of Christian fellowship, and the spiritual enrichment of the whole body. We propose, therefore, to express to our Church authorities at home the hope that they will give the fullest opportunities for the widespread discussion of the question by clergy and congregations and will sanction the practice in all cases where they are now satisfied that it is mutually desired." Similar views are prevailing in the Church of England.

A Joint Committee of Convocation on cooperation in Christian teaching and prayer between Anglicans and Nonconformists presented a majority report in favour of interchange of pulpits with the necessary restrictions, provided "that in all cases what is so done is outside the regular and appointed services of the Church." The Lower House rejected the report, and asked the Archbishop to appoint a larger joint committee "to consider how greater unity with nonconformists in fellowship and worship may be permitted consistently with Catholic order." It is now stated that the Archbishop of Canterbury has undertaken to favour a proposal to defer all consideration of the subject till after the Lambeth Conference.

In the meantime things are moving. The example of innovators in other directions is being copied. As everyone knows the practice of these men has been to make changes in the services or introduce new services in direct opposition to their bishops' instructions. Legal proceedings are useless against them as they only serve to clothe them in the robe of martyrdom. At length a "statesmanlike" proposal is brought forward to regularise the irregularities and the reformers have gained their point. This policy has been so successful that those in favour of interchange of pulpits are pursuing a similar course. Consequently, since the war, with growing frequency in different parts of the country, sometimes with and often without the sanction or even the knowledge of the authorities, some of the clergy have reached in nonconformist chapels or have welcomed nonconformist preachers to their pulpits. The rector of Botolph's, Bishopscote, Evesham, was invited to invite Miss Maude Evelyn, assistant minister of the City Temple, to conduct the "Three Hours' Service" last Good Friday, though after action by the Bishop of London the service took place in the Church Hall and not in the church itself.

The subject of interchange of pulpits has suddenly become quite prominent. In June last the Bishop of Norwich took part in the 250th anniversary of St. Mary's Baptist Church, Norwich. He preached at a special afternoon service, and during the course of his sermon he suggested in obviously very carefully prepared sentences certain lines on which the interchange of pulpits could be allowed. It may be well to state the actual words used by the Bishop. They were as follows:—"My proposal is that, with the following very strong safeguards, we should be allowed from time to time in the pulpits of one another to deliver God's message as we have received it in our hearts, the message of God's love in Christ. But from the side of the Church of England I should very carefully indeed protest such action by asking that the preacher should previously (1) signify that he assents to the first three articles of what is known as the Lambeth Quadrilateral of 1888 relating (a) to the Scriptures as the standard of the faith, (b) to the Creeds as respectively the baptismal symbol and the sufficient statement of Christian faith, (c) to the two sacraments ordained by Christ, ministered with unfeeling use of Christ's words, and of the elements ordained by Him; (2) the preacher should signify that he does not propose to speak on the subject of Church Order, unless previously invited to do so, as he might be in some educational course of sermons by various preachers; and (3) I would insist, as a further and third safeguard, on the proviso that the sermon is preached in a church at the request of the incumbent and the churchwardens or of the incumbent and church council, if one exists, and that the sanction by the Bishop and of the corresponding authority on the other side has been obtained."

It will be observed that the Bishop of Norwich was careful to exclude the fourth section of the Lambeth Resolutions, i.e., on the Historic Episcopate, from any place in his conditions, though his sermon contained a strong argument for the maintenance of episcopacy. Dr. Pollock's proposals attracted less attention in church circles than the fact that he, a bishop of the Church of England, had preached in a nonconformist place of worship. But apparently he had been carefully considered among the nonconformists, and on September 6 there appeared

a letter in the "Times" signed by the following seven representative nonconformist ministers, P. T. Forsyth, R. C. Gillie, J. H. Jowett, J. Scott Lidgett, W. B. Selbie, J. H. Shakespeare, P. Carnegie Simpson. After referring to the proposals of Bishop Pollock they said:—"We, the undersigned, desire to welcome this proposal as one step to reunion. It is a very cautious proposal, but it is definite and practical and made by a Bishop of the Church of England. It is therefore a challenge to us all to translate into action the desire for unity which is in so many hearts, and we trust that it will meet with a sympathetic and practical response." Thus the onus now rests upon the Church of England of dealing favourably or otherwise with the Bishop of Norwich's proposals.

A very strong case can be made out by those who desire that we should give a favourable answer and adopt a regularised form of pulpit interchange. Though many bishops have forbidden the practice, it cannot strictly be said to be illegal. The clergy can, if they desire, invite nonconformists to give addresses in church at meetings or services other than the ordinary morning or evening prayer, and the Bishop has no legal means of preventing them. The Bishops are equally powerless, it would appear, with regard to clergy preaching in nonconformist places of worship. Bishop Gore forbade Canon Hensley Henson, as he then was, preaching at Carr's Lane Chapel, in Birmingham, Canon Henson ignored the prohibition—he did preach and nothing happened. Bishop Gore apparently found that if he were to take legal proceedings, as he had threatened to do, the result would be doubtful, so he let the matter drop. Dr. Henson said somewhere that he had the prohibition framed and hung in his study as a curiosity. Apart from this strictly legal aspect, there is the question whether preaching in nonconformist chapels or allowing nonconformists to preach in our churches infringes on any Church principle. It is maintained that it does not. Various grounds are taken as, that we may regard nonconformists as laymen who can speak in churches, or that the nave of a church is a place where irregularities are permissible, or that the sermon is no part of the official service of evening prayer. But those who are really in favour of the interchange of pulpits take much other grounds than these which certainly have the appearance of being quibbles. In preparing sermons the Anglican clergyman makes use of the sermons of men of all churches and creeds. We feed our minds with nonconformist wisdom, we kindle our devotion with their piety and stir our consciences with their examples. In the words of Bishop Talbot, "We read, to take the most-quoted case, Dr. Dale's 'Atonement,' and helped our preaching out by it. But how much more should we and possibly he have gained, if in living contact we had felt the touch of all Dr. Dale's virile conception of Christianity, speculative and practical alike. We have got far beyond denying that the nonconformist ministers have God's presence with them and His co-operation in their work and ministry, for such denial would seem to approach to blasphemy against the Holy Spirit. Why should we cut ourselves off from the blessing to be received from their message? As they make no claim only to a prophetic ministry, the question of priesthood is not directly raised in these proposals. Much stronger grounds still may be taken if we remember that all this aims at being 'one step to reunion,' for it is supported by all the arguments for reunion. In

this matter it is time something was done. We have talked and talked, but God did not save the world by argument." The Bishop of Norwich has taken a step in the right direction and it is greatly important that he should be supported.

Ye are Brethren.

(By the Right Rev. the Bishop of London.)

(Preached in St. Paul's Cathedral in connection with the International Brotherhood Congress, in September.)

Sirs, ye are brethren; why do ye wrong one to another?—Acts vii. 26.

So pleaded Moses centuries ago with his warring brethren, but at the time he pleaded in vain; it was not until the iron had entered into their souls, and they had borne the bondage in Egypt, and the terrible journey through the wilderness, that they were forged at last into one people, and understood what Brotherhood really meant. "Sirs, ye are brethren; why do ye wrong one to another?" So we can imagine some angel visitant from another world expostulating to-day with warring nations, with warring classes in a nation, with warring Churches. Have you not had enough of it yet? Has this five years of Hell taught you nothing? Do you want another ten million dead to impress upon you the horrors of war between nations? Do you want actually to see happen the ruin of old England which stares us in the face in consequence of this suicidal war of classes? Do you want revealed again the powerlessness of the Christian Church to avert a crisis to convince you of the moral weakness of a divided Church?

Would it not be extremely hard to answer with effect such a heavenly expostulation this morning? Consider the situation calmly, first from the international point of view, then in its national aspect, and then from the side of a divided Christendom.

The Choice To-day.

From the international point of view, it is not merely the opinion of some inexperienced Christian preacher, but of the great statesmen of the world, that we have to choose to-day between something approaching to a "League of Nations" or another great war within the next fifty years; and, more than that, it is the opinion of the same great statesmen that such a League is to more Utopian vision, but a real and urgent possibility. We have here assembled to-day in London Christians of all denominations and from all parts of the world; surely it is the greatest challenge ever made to Christians in the history of the world: a League of nations is a great Christian ideal, the greatest ever put before the world; in the case of the first Christian sermons recorded in this very book of the Acts of the Apostles we are told that God has made of one blood every nation upon earth; it may have been a necessary evolution that the 6000 years of recorded history should have been one long story of cruel and murderous wars, but it never by any possibility could have been the ultimate will of God: those who say that war is a necessity in human life, however unconsciously, do, I believe, blaspheme God. As one saw the pictures recently unearthed in ancient Nineveh depicted in the Temple to the Sun, one saw a long series of conquerors dragging along their victims by the hairs

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Australian Board of Missions

The meeting of the Australian Board of Missions, which was held in the Church House, Sydney, on November 12, continued for two and a half days. There were present the Most Rev. the Primate in the chair, the Archbishop of Brisbane, the Archbishop of Melbourne, the Bishops of Willochra, Bathurst, Armidale and Goulburn, the Deans of Adelaide and Melbourne, the Chairman of the A.B.M., Revs. J. S. Needham, E. H. Lea, A. H. Garnsey, and P. J. Bazeley, Messrs. A. Yates, E. H. T. Russell, L. S. Donaldson, C. Bellamy, J. Allen, and Dr. Fleetwood, Mrs. H. R. Finnis, Mrs. R. Stephen, Miss MacArthur Onslow and Miss Bryant. Apologies were received from the Bishop of Adelaide and Bishop Pain, who were both absent on account of illness.

The Board fixed the following days for meetings in 1920:—February 11 (Melbourne), June 2, September 1, and December 1 (Sydney).

Medical Missionary Work.—As a result of a good response to the appeal of the Women's Auxiliary of the A.B.M. during Lent, 1919, the Board decided to appoint a committee and to seek for candidates for medical mission service. The Board also asked the committee to enquire into and define a policy of the medical mission work of the Board.

The Western Pacific.—The report of the Chairman of the A.B.M. of his visit to New Zealand was received and the following series of resolutions in connection therewith was adopted:—

(a) That the A.B.M. having received the Chairman's report of his visit to New Zealand, and of his meeting with the N.Z. Bishops, is of opinion that a joint committee of the Boards of Missions of New Zealand and Australia should be appointed for the purpose of securing closer unity of counsel and action in all the missionary work of the Western Pacific.

(b) That a meeting be held biennially in Australia and New Zealand alternately—special meetings to be held whenever the business warrants.

(c) That each Board should appoint three representatives on this joint committee.

(d) That the Chairmen of the two Boards act conjointly as conveners of this joint committee.

A further series of resolutions was passed dealing with the question of the comity of missions in the Western Pacific, and the Bishops of Bathurst and Goulburn and the Chairman of the Board were appointed a committee to report to the Board.

The consideration of the report of the Chairman of the Board dealing with missionary work in the Western Pacific took up the attention of members of the Board for a considerable time. While it was impossible to come to a final decision on matters of great importance, it is possible to state that it is highly probable that in the near future there will be drafted a scheme involving the creation of new dioceses in the Western Pacific, and the accurate delimitation of boundaries. Nothing of a definite character can be done without the full consent and co-operation of all parties concerned, including the Church in New Zealand, and the Bishops whose dioceses are affected. This matter will be again brought forward at the February meeting of the Board, which is to be held in Melbourne on February 11.

The Bishop of Polynesia, who happened to be in Sydney at the time of the meeting, was invited to address the members of the Board, and was welcomed by the Most Rev. the Primate. He gave a clear and interesting account of the work in his diocese, and specially of the possibilities of work amongst Indian settlers. It was decided to ask the

Bishop of Polynesia to endeavour to secure a lady missionary in India to undertake the establishment of a missionary community for women workers in Fiji.

Finance—New Guinea.—The financial position of the New Guinea Mission, showing a deficit amounting to nearly £2000 on the year's work up to October 31, was reported. It was considered that it was necessary to wait until the end of the financial year on December 31, before the actual position of the Mission could be known. It was, however, clear to members of the Board that the increased cost of living makes the financing of the Missions of the Board a matter of real anxiety at the present time.

Budget.—The budget for 1920 was adopted by the Board, and is as follows:—The Church in Australia is asked to provide for the following amounts for the various missions:—Mitchell River £1200, Torres Straits £1300, Japan £900, China £700, Fiji £500, Magumba, W.A. £50, Hostel for Candidates £300, Palestine £350, New Guinea £3000, Melanesia £4000, Yarrabah, £1900, Forrest River £1500, W.A. Medical Work £700, Organisation £5000, Contingencies £1000, the Budget of the C.M.S. £25,000, total £53,600. The Board specifies the amount required. For the response it looks to the whole Church. This means that the Church in Australia is asked for an increased contribution of £2800 if our existing missionary work is to be efficiently maintained. It is to be specially noted that the Board wishes to keep the financial response to the appeal for a thankoffering for Victory and Peace as a separate fund, and therefore the thankoffering returns will not be included in the budget; though it will be necessary to pass on all allocated contributions to their destination, with regard however to missions for which the Board is responsible it is desirable, that if possible, contributions given as a thankoffering shall be used to develop new work.

Missionary Training Hostel.—The report of the Training Hostel was received and as the committee have experienced difficulty in finding a suitable person to act as Warden the committee is asked by the Board to proceed to the appointment of a temporary warden of the Hostel.

Various matters connected with organization and office arrangements were discussed. Mr. A. J. Batchelor, who is at present secretary for Exhibitions, was appointed secretary for Western Australia, but it is understood that he is to give six months each year to the Eastern States. Mr. Batchelor will commence his duties in May next year.

70th Anniversary of the Australian Board of Missions.—The following resolution was unanimously passed that the Board take steps to commemorate, in December, 1920, the establishment of the Australian Board of Missions, 70 years ago, in Sydney, in 1850, and that the Church in New Zealand be invited to co-operate in the movement.

Preliminary committees for the carrying out of these arrangements will be formed almost immediately, and it is hoped that the celebrations, which will last a week, will be of a unique and impressive character.

Re Norfolk Island.—The Australian Board of Missions, as one of the supporting bodies of the Melanesian Mission, and on the invitation of the Church in New Zealand, considered carefully the problems connected with Norfolk Island and the Melanesian Mission, and it was decided that before these problems can be settled a consultation of members of the Board and the authorities of the Church in New Zealand, and the authorities of the Melanesian Mission Committee in England, should be secured; and that the meeting of Bishops in London during 1920 would provide the opportunity for such consultation.

Re Chinese Work in Australia.—The following resolution was unanimously passed:—That a committee be appointed to consider and report upon the opportunities of work amongst the 25,000 Chinese residents in Australia; such committee to consist of the Chairman of the A.B.M., Rev. E. J. Needham, Rev. P. J. Bazeley, and Rev. Canon Hughes.

Australian College of Theology.

Class Lists for 1919.

I.—Scholar in Theology (Th.Schol.).

Pass. Rev. R. Isherwood, Wangaratta. The following candidate has satisfied the examiners in Part I.:—Rev. C. H. Lea, M.A., Sydney.

II.—Licentiate in Theology (Th.L.).

Class I.—Dryland, J. P., Moore College, Sydney; Chauvel, Rev. J. H. A., M.A., Goulburn; Holmes, Rev. A. R., Armidale. Class II.—Brady, O. J., B.A., Trinity College, Melbourne; Powell, W. W. L., St. Aidan's College, Ballarat. Pass.—Magarey, Kathleen, Adelaide; Fettel, W. S., New Guinea; Noon, C. W. L., St. John's College, Melbourne; Bamford, A. J., Bendigo; Butler, W. E., St. John's College, Armidale; St. George, R., St. Francis' College, Brisbane; Quirk, A. R., Trinity College, Melbourne; Bramwall, Rev. E., St. Colum's Hall, Wangaratta; Wells, G., St. Francis' College, Brisbane; Freeman, Rev. A. E., Ballarat.

III.—Associate in Theology (Th.A.).

Class I.—Watt, Jessie, W., Adelaide; Hart, Amelia, Adelaide; Radcliff, E. G., Adelaide. Class II.—Creagh, Mary E., Melbourne; Siddens, W. J., Sydney; Brown, Doris E., Adelaide; Burton, Hilda, Adelaide; Barratt, F. R. (aet.), Sydney; Taylor, A. R. (aet.), Sydney. Pass.—Fulton, Lorna, Melbourne; Zouch, Mary E., Grafton; Hocking, Maria, Adelaide; Sale, C. G. E., Tasmania; Baldock, C., Goulburn; Cowen, R. G., Melbourne; Purcell-Galvin, Ivy, Melbourne.

IV.—Licentiate in Theology: Parts I. and II.

The following have satisfied the Examiners in Part I. or Part II., but will not be classified till their Examination has been completed:—

Part I.—Jessop, C. R., St. John's College, Armidale; Goulburn; Blanche, D. E. K., Id., Goulburn; Knox, A. T., Id., North Queensland; James, A. E., Tasmania; Pyke, G. F. W. J. (aet.), St. John's College, Armidale; Goulburn; Rose, J. (aet.), Id. Goulburn; Oliver, F. M., Id., Bathurst; Hole, H. O., Id., Bathurst. Part II.—Sutton, R. E., B.A., Trinity College, Melbourne; McPherson, T. A., Moore College, Sydney; Miles, A. C., Ridley College, Melbourne, Gippsland; Ontians, H. E., St. John's College, Melbourne; Westley, P. R., Moore College, Sydney; Drought, J. S., B.A., Trinity College, Melbourne; Parsons, L. P., Moore College, Sydney.

*To take Latin with Part I.

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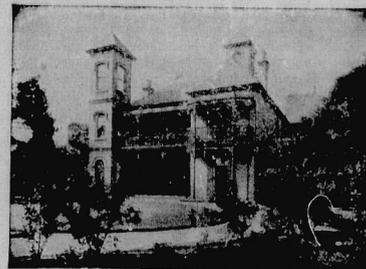
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The Church Record.

NOVEMBER 21, 1919.

ADVENT AND A CHURCH AT WORK.

The last day of this month will be the First Sunday in Advent, when the Church bids us think particularly of the truth enshrined in that article of the Creed which we profess week by week: "I believe that He shall come again." "There must be few believing Christians," says Canon MacNutt, of Southwark Cathedral, "who do not feel the refreshment of the return of the Advent Season. . . . And though the stern, slow tolling of the 'Dies Irae' mingles with the clash and clangour of the Christmas bells, it does not destroy the deep, sweet music of our Advent rejoicing. Christ has come, and Christ is coming again. Christmas, Easter, Ascension, Whitsun—these are the steps in the golden stairway which leads on to Advent, where faith stands expectant, waiting for the opening door and the herald triumph."

But we are reminded that in the days of waiting we must work: "blessed is that servant whom his Lord, when He cometh, shall find so doing." The Master went away to prepare in heaven a place for us, and He has left us the Commission to prepare on earth a place for Him. This thought should be very much in our minds during the days of Advent, and our thinking will be greatly stimulated along these lines by the careful reading of a recent book by Frank Lenwood, "Social Problems and the East."

The author describes his book as "An attempt to show to all who are interested in the social problems of their own country how deeply Christian missions are committed to the solution of similar problems in foreign lands."

And with marked ability he works his thesis out, moving among an enormous mass of facts as one who is quite at home, selecting from a wide acquaintance with the literature of his subject illuminative extracts which arouse within the reader an appetite for more, and steeping the whole work in an atmosphere which holds an interest to the end. There is not a dull paragraph in the whole of the two hundred pages of this book, and we heartily recommend our readers to get it and digest it.

The writer has a world-wide vision of the mission of the church, and shows how the courageous tackling of the social problems at home and the propa-

gation of the missionary cause abroad mutually re-act.

"The time has come to recast society. We talk about it with Britain in our thought, but in Britain our effort will be ineffective unless we touch other lands as well. . . . If, therefore, we plan for revival, our responsibility is as wide as the world."

You cannot save Whitechapel, if you ignore Calcutta, and any improvement in the conditions of Shanghai is, from every point of view, so much gain to Lancashire."

To bring the matter nearer home. In our modern world of international commercial relationships and business competition, it must be manifest to all that the interests of the worker in Australia are not served by the long working hours, hard conditions, and small wages prevailing in the factories of Japan. The converse, of course, is so obviously true that it needs no elaboration here. The important point is that the social problem both at home and abroad is a challenge to the Christian Church, which her Lord is expecting her to face.

"If the other faiths of the world cannot face the social problem, it is within the truth to say that Christianity cannot help facing it. The Teacher Who told the story of the good Samaritan, and bade His disciples give a cup of cold water in His Name, Who washed the disciples' feet, and summed up religion as love to God and love to man, would never let His followers get far away from the service of the common life around them. He healed the sick and cast out devils. He preached the Gospel to the needy, and better still, He lived it in their presence. Indeed, when St. Paul writes, 'For our sakes He became poor,' he is only stating the literal truth. And though many who bear His Name have compromised, accepting happy lives with no thought of the corresponding call to remove the misery around them, His closer followers have always felt the point of honour. It is broadly true to say that, with all its failures, organised Christianity has always been most essentially interested in the body, mind, and soul of man (taking the three together) than the most enlightened society outside the Christian influence. Therein Christians are simply following Him, Whose Name they bear. There is no sympathy in human history so broad or so refined as that of the Carpenter of Nazareth. The preached Gospel has always as its by-product the creation of a new social order."

In a fine paragraph, which we cannot refrain from quoting, Mr. Lenwood illustrates his point from the recent war. "Was it accident," he asks, "that the first social work in the war was done by Christian bodies? The broad imaginative service of the Y.M.C.A., the Church Army, or similar Christian societies, to which the men of our own and other races owed so much, was like a spring of moral and spiritual strength welling out in the midst of a thirsty land. . . . It was not the Ethical or the Theosophical Society that came forward at such a time with far-seeing courage and personal sacrifice for the sake of our boys. It was not even the Labour Party or any other of the more enlightened political groups. It was not the Royal Society, nor the Academies of Fine Art or of Literature. . . . I venture to believe that this is only one illustration of the truth that social service is emphatically a Christian idea."

And this idea must be worked out in an enlightened way, expressing itself not only in salving the wreckage of social life, but in removing the condition which cast the social ship upon the rocks. Mr. Lenwood's book contains a survey of the problems calling for solution, a calm statement of the failure of other systems, and an account of the wonderful contribution which Christianity has brought, and is bringing to the solution in heathen lands; he also shows how much remains to be achieved, and lays on us the responsibility of setting out to accomplish it. It is hard to be deaf to the appeal when it is put like this:—

"There is a great work before us, worthy

of the highest loyalty and the profoundest statesmanship. Men are enslaved even when they are nominally free. Men live in unclean surroundings of body and uncleaner surroundings of mind. Races are dying out; perhaps even worse, races are living on, but losing self-respect and manhood. The look of hunted things is in their eyes.

"Others have their claim upon us because, thank God, they have seen across the sky the first long fingers of the dawn. . . . 'It is not the will of the Father that one of these little ones should perish? It is ours to fulfil His purpose of emancipation. Christ calls all men to break oppression, and set the captive free. Our part is to see that everywhere upon this globe men shall be men, and inherit as souls free-born a life enlarged and enlarging. The physical fact of manhood and womanhood must carry with it the inheritance of the sons and daughters of God; God must mean to us something more rich and glorious than as yet we imagine, a Person summing up in Himself all our noblest dreams. And we must make men rich and glorious like Him.

"Yet these hopes are still very, very far from fulfilment. For many, indeed for multitudes, this present world is a place not of glory and of joy, but of monotony, oppression, and humiliation. We who read this are privileged, some more, some less. Does not the acceptance of that privilege involve a point of honour?"

Every churchman should procure and read this stimulating little book. Those who wish to use it in study circles, will find a pamphlet published by C.M.S. very fruitful in suggestion, and the book is well worthy of group study of this kind. We heartily recommend it to all.

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"Suggestions for Leaders of Study Circles," 6d. Our copies are both from the C.M.S., Warkton Buildings, Elizabeth St., Sydney.

Anglican Literature Society.

A meeting of the above was held on Monday, November 17, at the Church House, Sydney. Present: The Most Rev. the Primate, president; the Archbishop of Melbourne, chairman; the Bishop of Melbourne, hon. secretary; the Bishop of Goulburn, Dean Hart, Archdeacon Davies, Canon Batt, Rev. A. H. Garnsey, and Rev. P. A. Michlen. The Chairman reported that four pamphlets had been issued, and that about 700 copies of I. and II. and a few copies of III. and IV. had been sold. The Hon. Secretary reported that there were over 1000 lay readers in Australia, and less than half had responded to the invitation to take a monthly paper for lay-readers containing suitable sermons for reading. The Chairman resigned, in view of his approaching departure, and the Hon. Secretary in view of his probable absence next year. Rev. P. A. Michlen was appointed Chairman for 1920, and Dean Hart Hon. Secretary. The following were appointed a committee to supervise the issue of literature:—The Chairman, the Hon. Secretary, the Bishop of Bathurst, Rev. Archdeacon Davies, Canon Batt, Rev. A. H. Garnsey, and Rev. W. E. Hilliard.

It was resolved that the Committee try to issue in 1920 a quarterly paper, containing 12 sermons, for lay readers in each number. It was decided also to issue pamphlets on the following subjects in 1920:—(1) Christian Science, (2) The Bible, (3) The Christian Sunday, (4) Seventh Day Adventists, (5) The International Bible Students' Association.

Correspondence should be now addressed to the Chairman or to the Hon. Secretary, Very Rev. Dean Hart, St. John's College, Melbourne.

I say to thee, do thou repeat
To the first man that thou may'st meet
In lane, highway, or open street,
That he, and we, and all men move
Under a canopy of love,
As broad as the blue sky above.

—Trench.

The Church in Australasia.

NEW SOUTH WALES.

SYDNEY.

Campsie.

At the recent confirmation 51 candidates were presented to the Archbishop by the "Laying-on of Hands." The Archbishop was entertained by the ladies of the parish at a welcome tea in the Church Hall.

The rector and church committee, indefatigable in their efforts for the good of the parish, having just enlarged their Church to meet all present requirements, are now taking in hand a substantial addition to the Hall for Sunday School purposes.

Cleaners' Annual and Valedictory.

It was indeed an inspiring sight as one entered to see such a large gathering assembled. Every part of the Hall was filled, and it certainly must have been a great inspiration for the outgoing missionaries as they faced that sympathetic audience. The opening session, which began in the afternoon, was presided over by Rev. P. J. Bazeley, and Rev. H. S. Begbie gave a searching address on the Master's "Go ye," emphasising the need for obedience to the calls which come to us. We were glad to see so many gather together for prayer and it was truly inspirational.

Mr. C. R. Walsh presided at the valedictory meeting and in his opening address referred to the work of the Cleaners' Union and also to the associations connected with several of the outgoing missionaries. Miss K. Boydell, a great grand-daughter of Bishop Broughton, was going forth as one of the missionary family. Mr. Walsh also referred to Rev. C. Short's grandfather, who had done so much for men and women through the A.M.P. Society, of which he was the founder. Miss Jackson, who was going forth for the third time, had a splendid record of service.

Extracts from the annual report were read by Miss Harper, hon. secretary. Rev. S. H. Denman gave an earnest address on the need of greater spiritual life and power amongst Cleaners. The instructions of the committee were read by Rev. P. J. Bazeley, after which each of the missionaries spoke for five minutes, and all asked for prayer for them in the difficult work which lay before them.

The Rev. H. S. Begbie commended them to God in prayer, and thus ended a memorable meeting.

Diocesan Peace Thank-Offering Fund.

The Commissioner (Archdeacon Martin) visited Bowral in the interests of the above Fund on November 1st, and remained there till the 4th. He preached in the parish church on Sunday. There were large congregations, and the services were bright and helpful. On Monday and Tuesday he visited the district. The Rector was most helpful, and did all he could to make the Archdeacon's visit a success. The parish has two special appeals on, and the Rector urged his people to respond, and they did, for the Archdeacon's visit yielded in cash and promises £240, and the Rector writes to say that he has good reason to believe that other subscriptions are forthcoming, which will bring the amount up to £300. Bowral has thus set a good example. Others will follow.

Lisgar Children's Home, Marrickville.

The committee of the Deaconess Children's Home, Marrickville, held a very successful Gift afternoon at the home on Wednesday, November 12th, when a large number of guests visited the Institution. A meeting was held, at which Miss Wright, the acting-superintendent of the Deaconess Institution, presided. The Rev. H. S. Begbie spoke, and gave a short history of the Home, and showed that the Home had been founded by Captain and Mrs. Scott about the year 1870. Dr. Scott, the father of Captain Scott, was a personal friend of the Duke of Wellington, who gave Captain Scott a commission in the Bombay Light Cavalry, where he attained the rank of Captain. He was a cousin of the late Sir John Young, a Governor of New South Wales, who was afterwards raised to the peerage as Lord Lisgar. On the founding of the Home it was called Lisgar Home, after him. Both Captain Scott and his wife took a deep interest in the welfare of the Home for many years, and after the former's death Mrs. Scott seemed to be wholly wrapped up in the work that was being done here. At a little later period the Home was linked up with the work of the Church of England Deaconess Institution, and has been ably carried on under its auspices ever since.

The Rev. Canon Charlton also spoke in felicitous terms of the Institution.

At the close of the meeting the company adjourned to the grounds, whilst the children of the Home sang several bush songs, which were much appreciated. After a cup of tea the visitors inspected all parts of the Home, and expressed their delight at the care and thought bestowed on the young people, and the homely atmosphere that pervaded the Institution.

St. Andrew's, Summer Hill.

A week's convention in connection with the subject of Our Lord's second coming is to be held in St. Andrew's, Summer Hill, during the first week in Advent, viz., from November 30th to December 7th, inclusive.

Afternoon meetings will be held each day at 3 o'clock (Saturday and Sunday excepted), when addresses will be delivered by Rev. D. H. Dillon, F. Kellett, M.A., and S. M. Johnstone, B.A.

In addition to the Sunday services, meetings will be held each evening at 8 o'clock, from Monday to Friday, when addresses will be given by Revs. Canon Bellingham, M.A., H. S. Begbie, H. G. J. Howe, L.Th., and S. J. Kirkby, B.A. Hymn sheets will be provided.

Junior Clerical Society.

The annual meeting of the Junior Clerical Society was held at St. Oswald's, Haberfield, on Monday, November 17th. There was a good attendance. The devotional address was given by Rev. C. J. Collis, and the paper read by Rev. R. Harley-Jones, the subject being, "The Present Age of Transition."

The committee appointed for the ensuing year are Revs. N. Powys, R. Harley-Jones, and H. W. Barder.

The Rev. N. Powys was accorded a hearty vote of thanks for his untiring efforts as hon. secretary, and Rev. H. W. Barder was appointed for 1920.

The next meeting takes place in March, 1920.

St. Luke's Private Hospital.

His Excellency (Sir Walter Davidson) on Monday afternoon opened this new venture, in the presence of a very large and representative gathering. His Excellency was accompanied by Lady Davidson, and was attended by Mr. F. de V. Lamb, private secretary. Others present included the Lord Mayor (Alderman Richards), the advisory director of St. Luke's (Sir John Russell French), and other directors, and Sir Chas. Mackellar. The directors are Mrs. Arthur Allen, Mrs. Bennett, Mrs. Macarthur Onslow, Mrs. Hubert Fairfax, Dr. Kate Knowles, to whose suggestion and enterprise, the institution is largely due, Dr. C. B. Blackburn, Dr. Skipton Stacy, Canon Charlton, Rev. E. Howard Lea, Mr. A. M. Hemsley, Mr. R. M. Meares, Mr. J. A. Spencer, and Mr. C. M. C. Shannon. The hon. treasurer is Mr. J. A. Spencer and the hon. secretary Mrs. Hubert Fairfax.

St. Luke's, comparatively small at present as hospitals go, is the beginning of a much larger hospital, and the profits from it will go towards the bigger building. Mr. Bureham Clamp, the Diocesan Architect, honorably arranged and supervised the alterations of the buildings. The hospital is for medical cases only, and contains 11 beds. The matron, Miss Wood, trained in Sydney Hospital, and with war service in Salonica to her credit, will have the assistance of three certificated nurses, as well as probationers.

His Excellency said the members of the Church of England had a very great responsibility in their duties in this State. He said: "It has always been a blemish upon the Church of England that we of the laity have placed too great a responsibility and too many duties on those who have been consecrated for the duties of priests. It has been rather characteristic of our people that we have stayed in the mossy, sleepy hollow of content, not realising how dangerous it is to stand still in the affairs of men."

"On behalf of St. Luke's Hospital," concluded his Excellency, "I ask for your prayers and your support. It has been commenced in a small way. Put your hearts into the movement, and the success of it is assured."

Canon Beck, rector of Darlinghurst, offered prayer.

Sir John Russell French, in moving a vote of thanks to his Excellency, said the directors required £15,000 to take the next step.

The Lord Mayor, in seconding the motion, said the Lady Mayoress would assist the furnishing fund by furnishing a single room.

Dr. Skipton Stacy also made an earnest appeal on behalf of the hospital.

L.H.M.U.

The annual sale of work in connection with the Ladies' Home Mission Union was opened at the Chapter House on Thursday, October 30th. The luncheon was well attended, and the musical programme arranged by the Misses Dakin Huxtable, De Loitte, Tidswell, and Lilla Hammond was very much appreciated. In the afternoon, Lady Cullen was received by Archdeacon D'Arcy Irvine, Mr. J. C. Wright, and Canon Charlton. Lady Cullen, when declaring the sale open, spoke in high terms of the work, which had been accomplished by the Union, and commended it to the sympathy and interest of all present. A bouquet of pink azalias was presented by Miss Shirley Baker. Archdeacon Davies and Canon Charlton, in moving and seconding a vote of thanks to Lady Cullen, referred to the practical help given to the many needy in the mission districts, and to the splendid work of the soldiers' welfare.

GOULBURN.

Religious Instruction in State Schools.

A well-attended gathering took place in St. Saviour's Hall, Goulburn, on Wednesday, 15th October, to listen to an address by Miss Barbara Jones, the new organising visitor for religious instruction in State Schools, on "Religious Education, the Church's Opportunity and Obligation." The Bishop of Goulburn presided. He addressed the church people present as "fellow teachers," the implication being that all to present the Church's faith. He paid a tribute to the gallant work of the clergy of the diocese in the task they can never overtake, and a thankful appreciation of the wise generosity of Mr. Fred. Campbell, whose gift makes possible the present organised effort. The Bishop introduced Miss Jones, of the staff of the Training College in Sydney as an expert teacher of teachers.

Miss Jones' address, which was listened to with considerable interest, dealt with Australia as part of a new world, an empire within an empire. She spoke of the general British dislike of thinking a subject out of prevailing tendencies (1) to teach independently of the pupil, (2) the water-tight compartment; (3) the tendency to teach things from



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a negative point of view; (4) the want of proportion; (5) the want of realisation of the human life of our Blessed Lord. She commended the following ideals as resolutions to be adopted by all interested in the work of teaching the Church's faith to the Church's children: To know that which we set up to teach and to enter into the mind of the pupil, to try to cover the whole course the Church sets forth, and to study our Lord's own methods, to co-operate with others. She emphasised the fact that the New South Wales educational system was not truly a secular system, for not only did the State recognise the denominational principle, but also religious authority and sanction for the moral instruction given by its own teachers.

In closing the meeting the Bishop once more paid a tribute to the work attempted and accomplished by the parochial clergy, and asked to be freed from the suspicion of criticism in pointing out that in the industrial district of Geelong, out of forty-nine schools included in the returns furnished by the clergy, some are only visited quarterly or occasionally.

ARMIDALE.

"Nero Fiddles while Rome Burns."

"Drought still continues, and in the North-West the results are tragically serious. Although the Sydney papers have cheerfully proclaimed after the fall of a few points of rain that the drought conditions are relieved, only those who live in these parched and stricken areas realise the desperate losses which are now inflicted upon our pastoralists. The rapid extermination of stock involves not merely the ruin of our brave farmers on the land, but widespread destitution everywhere. Sydney may dress and jazz and figure splendidly at the race-course at Randwick, but if the primary productions of Australia are abolished, even Sydney will discover to her cost that her money is worth nothing beyond the miserable paper on which its value is printed. In days such as these, one can but deplore the chasm of unsympathy that divides one section of the community from another. The pastoralist, if he has any money left, is paying a price for fodder, which may be the colossal fortune of a few favoured lucerne-growers, but which is death to his cattle and to himself. The politician is living in day dreams of the future glories of Canberra, or is devising a superb standard of wages for a minimum labor. God bless him! Let him come for a couple of days and witness the spectacle of dead cattle upon the North-Western plains, and he would waken rudely from his dreams. The irony of the situation is tragic. All one can say is that the stoic fortitude of these men on the land is fine beyond description. They never speak of the drought. They obey the British Secular law. They smile and whistle under all difficulties. One believes that they will win through. May I ask you in every parish to remember these sufferers of ours, and pray that God may send them speedy and effectual relief."—The Bishop's Letter.

GRAFTON.

Lismore.

November 16th was observed as "Go-to-Church-Sunday" throughout the parish, with excellent results. Archdeacon Press, of Grafton, preached most helpful sermons, and gave an afternoon address to men. The new church halls—All Saints' at South Lismore, and St. Luke's at North Lismore, were used for the first time on a Sunday for service, with encouraging results. The project of a Home for Neglected Children is to be launched as soon as the drought breaks.

Lower Macleay.

The Lower Macleay Parochial Council has decided to raise the stipends of their clergy by £50 p.a. each to the Vicar and his assistant. This is partly a result of an appeal from the recent Synod at Grafton. It may be hoped that such a good example may be followed elsewhere, for there are too many parishes and districts with earnest and able Ministers ill-provided for.

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and Sunday worship a kindly interest in the Church's life, the world sees this, and asks itself wherein we differ from less openly religious men and women.

"It has, alas! at times good reason for bitterly reproaching us with our conduct towards each other, in its want of large heartedness, and its suspicion and bitterness towards all who do not think exactly as we do ourselves.

"So I put first, and above all else, a new spirit of religion in ourselves as the greatest Church need. The most perfect engine will not perform its task without the best driving power. The power of the Church is the spirit of God, and of our Lord Jesus Christ."—From the Archbishop's Synod Charge.

QUEENSLAND.

St. John's Cathedral.

The special service held in the Cathedral on Sunday, November 9th, to mark the anniversary of the signing of the armistice was very largely attended. There was not even standing room. Hundreds were unable to obtain admittance. The Archbishop preached, and the music was well rendered. At the conclusion, His Excellency the Governor laid the foundation stone of the new hospital (St. Martin's) which adjoins the Cathedral. The offerings made were of a very liberal character. We may well give thanks to Almighty God.

Correspondence

Physical Culture for Clergy.

(The Editor, "Church Record.")
Bjelke Peterson Brothers have recently started a free physical culture class for clergy from 12 to 1 on Mondays. They sent invitations to some of the ministers of different churches, and now wish it to be known that they will be glad to admit to these classes any clergy who are willing to avail themselves of the opportunity. I have already benefited greatly by the exercises, and Mr. Walker, of Chatswood, is quite enthusiastic about them. Petersons' rooms are opposite the Club rooms in Elizabeth street. For the benefit of the clergy, would you in some way refer to these classes in your valuable paper? Yours faithfully,

W. NEWBY-FRASER.

St. John's,
Milton's Point,
3/11/19.

Day of Prayer for Missions.

The Editor, "Church Record."

Dear Sir,—Would you kindly insert a paragraph in your esteemed journal that a day of prayer for Foreign Missions will be held in St. Andrew's Cathedral, Tuesday, December 2nd, from 1 p.m. to 6 p.m. The sessions will be of one hour's duration, and each will have a special leader. This day of prayer is in connection with the St. Andrew's tide missionary intercession, which has been a marked feature of the whole Anglican Communion since 1872. The Diocesan Missionary Committee is also suggesting that St. Andrew's Day, Sunday, November 30th, be observed in parish churches by missionary intercession, either after the evening service or as best suited to the clergy.

Yours faithfully,
S. H. DENMAN.**A SURE PROMISE.**

"Lo, I am with you always" (St. Matt. xxviii. 20).

Child of God, why dost thou murmur?
God who knows thine every fear—
He it is who helps thy weakness
And thy feeblest prayer can hear.

Though He send some slight affliction,
Just be still, and sweetly rest
In the knowledge that thy Father
For thee knoweth what is best.

And when thou art worn and weary,
He will give His peace divine—
Cause upon the path of suffering
Faith's unwavering sign to shine.

Yes! thy God is ever near thee,
Closer than thy closest friend,
Always guiding—watching o'er thee
All thy days unto the end.
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**The Enabling Bill.**

By Rev. W. H. Irwin, M.A., C.F.

2. The Provisions of the Bill.

The full title of the Enabling Bill is "A Bill to confer powers on the National Assembly of the Church of England constituted in accordance with the Constitution attached to the Reports of the Conventions of Canterbury and York presented to His Majesty . . . ; and for other purposes connected therewith." The main proposal of the Bill which is a short measure of five clauses is that a central body or council shall be set up to be known as the National Assembly of the Church of England. On the grounds that it is the right of the Church to decide as to the way in which her national assembly shall be constituted, the constitution of the National Assembly forms no part of the Bill. The proposals for the formation of the Assembly are contained in Convocation in reports to His Majesty and the Bill confers certain powers on the Assembly as constituted in the Reports. It is necessary then to keep clearly in mind two things, first the National Assembly's constitution as drawn up in the Convocation Reports, and second, the Enabling Bill, which is to confer powers on the Assembly so constituted. The constitution is on lines quite familiar in Australia, for it follows the main ideas of all the constitutions of the non-established parts of the Anglican Church. There are the three houses of bishops, clergy and laity. The former two are at present in existence, as the Houses of the Conventions of Canterbury and York. The House of Laymen is to consist of representatives elected every five years. Round the constitution of this house one of the principal controversies of the Bill took place during the period when the Bill was under discussion in Church circles. The matter is a rather involved one, and though the advocates of the Bill loudly proclaim its democratic tendencies, the checks arranged do not suggest a very ardent faith in democracy. The representatives of the laity are elected in this way. A roll of electors is to be formed in every parish. Such electors must be, (1) persons of 18 years of age and upwards, of either sex, resident in the parish, who are (a) baptised and declare that they are members of the Church of England and that they do not belong to any religious body which is not in communion with the Church of England, and (b) have signed the declaration to that effect; (2) non-resident electors with similar qualifications who habitually attend the parish church. Before the bill, or rather, the constitution was finally adopted by the Representative Church Council there was a most strenuous debate between the supporters of a baptismal franchise, on the one hand, and those who desired to exclude from the electoral roll all save confirmed persons. The baptismal franchise was the one chosen, much to the disappointment of its opponents. One of the reasons for Dr. Gore's resignation from the See of Oxford was stated by himself to have been the defeat of the confirmation franchise, and Lord Hugh Cecil intimated that though he would not oppose the bill he could no longer work for it. Some take exception to the requirement of a declaration of not belonging to any religious body, which is not in communion with the Church of England. To most, however, this seems a reasonable thing. These electors then who are on the parish roll have the right to attend the annual parochial church meeting. At this meeting anything connected with the parish may be debated and other powers may be given in the future, but under the present bill the main duty is elective, for at the meeting representatives are elected to the parochial church council, the rural-dean conference and the diocesan conference. These representatives must all be communicants. While non-communicants are not debarred from membership of the parochial church meeting they are allowed no place in any other organisation. The diocesan conference, partly elected by the parochial electors, are entrusted with the duty of electing representatives to the House of Laymen in the National Church Assembly. First parish voters, next diocesan conferences, last House of Laymen. This method of indirect election has been adversely criticised. At present we need only remember that it is the method used to elect the clerical and lay representatives to General Synod in Australia.

As before stated, the constitution is only indirectly part of the Enabling Bill, which aims at conferring powers on the National

Assembly, constituted as explained. In the Bill these powers are described thus:—§ 4. (16) "A measure passed in accordance with this Act may relate to any matter concerning the Church of England, and may extend to the amendment or repeal in whole or in part of any Act of Parliament, including this Act." Even a cursory reading of this sub-section of the Bill is sufficient to impress one with the far-reaching character of the powers conferred. A change or changes may be made in the doctrines and ceremonies of the Church. Statutes of the realm may be repealed or altered; even this "Church Assembly Enabling Act" may be amended. Before any Parliament would grant such extensive powers to any body, it would very naturally demand that satisfactory safeguards be provided lest these great powers be abused. The safeguards provided in the bill are two. In the first place, provision is made for the formation of an ecclesiastical committee of the Privy Council. The duties of this committee are to examine each measure passed by the Church Assembly, and, to quote from the Bill as it was introduced into the House of Lords, "shall draft a report thereon to His Majesty, advising that the Royal assent ought or ought not to be given to it, and stating the reasons for such advice." The second safeguard was this; that, when a church assembly measure had successfully run the gauntlet of the Ecclesiastical Committee's criticism and secured a favourable report, it would be laid before both houses of Parliament, against it in either House, within 40 days, the measure would become law. Also, despite an adverse report from the committee of the Privy Council, a vote of both Houses would make the measure law. To sum up, we have first of all convocation reports describing the constitution of a National Church Assembly; next an Enabling Bill conferring wide power on this Assembly; then, as checks, whereby Parliamentary control is retained over church legislation, we have the positive check of a favourable report or otherwise of the Ecclesiastical Committee and the negative check of no Parliamentary opposition for 40 days. While the Bill was discussed amidst a church atmosphere, there was little opposition to it, for the attention of churchmen was naturally more concentrated on the benefits to be derived by the Church from it than upon the interests of Parliament or of the general public. When the bill was about to come before the House of Lords, a strong opposition revealed itself, and a very spirited controversy sprang up. For many months Bishop Knox of Manchester and Bishop Henson, of Hereford, were almost isolated in their opposition to the bill. As the controversy went on, most of the broad churchmen, e.g., Bishop Diggle (of Carlisle), Dean Rashdall, Mr. Cohn, Dr. Major (the editor of the "Modern Churchman") all came out strongly on the critics' side. Finally, the Bishops of Bristol and Newcastle recanted, and decided that they could not support the measure unless it was amended. The credit or discredit for this interesting situation was due to Dr. Henson. He conducted his case, which at one time seemed hopeless, with remarkable cleverness, and was successful in gaining the powerful support of the London "Times." This controversy had a great influence when the Bill came up for the Lords' consideration, and to it we may attribute the alterations which were made in the Bill during its passage through the House. In order to grasp the true issues and importance of these Enabling Bill proposals, it will be advisable to take a general view of the arguments which have been brought forward, both for and against them.

(To be continued.)

NEW LECTIONARY.

November 30, 1st Sunday in Advent (St. Andrew's Day).—M.; Pss. 1, 7; Isaiah i. 1-20 or Zech. viii. 20; John iii. 1-21 or 1 Thess. iv. 13-v. 11 or John xii. 20-32. E.; Pss. 46, 48; Isaiah ii. or i. 18 or Ezek. xlvi. 1-12; Matt. xxiv. 1-28 or Rev. xiv. 3-15 or 1 Cor. i. 18.

December 7, 2nd Sunday in Advent.—M.; Ps. 73; Isa. xxv. 1-9; Luke iii. 1-17 or 1 Tim. i. 12-ii. 7. E.; Pss. 75, 76, 82; Isaiah xxvi. or xxviii. 1-22; Matt. xxv. 1-30 or Rev. xxi.

The Second Advent.

By Rev. W. H. H. Yarrington, M.A., LL.B.

The object of this paper is not to propound any particular doctrine or theory on the subject of what is generally called the Second Advent or Coming of Christ and its attendant circumstances, but rather to draw attention to some of the many questions which must be carefully considered before any positive conclusion can be arrived at, and any definite doctrine taught and insisted upon as unquestioned truth. The occurrence of the greatest war in the history of the world and the momentous events which have lately happened—the awful carnage in the frightful battles by land, sea and air; the crushing defeat of brute force and the most glorious victory of the cause of righteousness and truth which the world has even seen, have led the minds of many of God's people to endeavour to read "the signs of the times," and to think that these great events are fulfilment of the prophecies of the coming of Christ and preliminary of the end of the world or of the Millennium.

A great number of publications have appeared with the object of explaining prophecy and pointing to proofs that the great war was that of the Battle of Armageddon, and that the end of the present dispensation is to be expected. All such explanations, however unsatisfactory to others, should be read with respect as coming from earnest although mistaken students. One of the first questions to be examined is the mind and teaching of Christ on the subject of the last things—the Eschatology of Christ. There are some of our Lord's sayings which seem to teach that His coming again was imminent, and that the appearing of God's Kingdom would soon take place in judgment. His words distinctly teach that this coming would be in the time of that present generation. Some of those standing around Him would not die before they should see Him coming in the glory of the Father with His angels (Matt. xvi. 27, 28). "Verily, I say unto you, this generation shall not pass away until all these things be accomplished." "Heaven and earth shall pass away, but My words shall not pass away." Doubtless this refers to the overthrow of the Jewish state and church, which took place at the destruction of Jerusalem, when the Jewish nation as such ceased to exist. At present they are said to be a Race but not a Nation. Christ also teaches that there will not only be a judgment of the Jewish people, but that He will be judge of the whole world of nations at the Great Assize—the division of the sheep from the goats. Of the time of Christ's coming again thus in judgment knoweth no man, not the angels in heaven, but "my Father only" (Matt. xxiv. 36). St. Mark adds "neither the Son" (xiii. 32). But although in this sense the Kingdom of God is at hand, it was also to be a gradual coming in the far distant future as taught by the parables of the mustard seed, the leaven, and others. It has been much discussed as to the effect of that great mass of Jewish literature which had been written from about two hundred years before up to the time of our Saviour, upon His teaching and that of the Apostles. This is known as the Pseudepigraphic apocalyptic works of various unknown writers such as the Books of Enoch, the Book of Jubilees, the Testaments of the XII. Patriarchs, the Sibylline Oracles, and many others. These were the popular religious books of the Jewish people. An extract from the Ethiopic Enoch is found in Jude 14-f., and in the celebrated passage Revelation xx. we have a quotation from 2 Enoch (Sclavonic) (1-50 A.D.). The author of this work was an Egyptian Jew, who wrote the book the "Secrets of Enoch." The names Danici (108 B.C.), Enoch, Baruch, Ezra, Solomon, etc., were not intended to deceive but to give authority and importance to these books. The greatest passage in Revelation xx., which need not be quoted. On the book 2 Enoch, Professor Charles says, "This interesting book which has only come to light within the last six years, gives a long description of the seven heavens. As regards the duration of the world Enoch 2 reasons that since the earth was created in six days its history will be accomplished in 6000 years, evidently basing his view on the Old Testament words that "each day with the Lord is a 1000 years (Ps. 90), and as the six days of creation were followed by one of rest, so the 6000 years of the world's history will be followed by a rest of a 1000 years. This time of rest and blessedness is the Messianic period. Here for the first time the Messianic Kingdom is conceived as lasting for a 1000 years, and it is to such an origin that we must trace the later Christian view of the Millennium." The idea of a temporary Messianic Kingdom first appeared at the beginning of the first century B.C. Its limi-

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tation as here to 1000 years is first found in 2 Enoch 32, 33. "It should be observed," says Professor Charles, "that this is the only passage in the N. T. where the doctrine of the Millennium is undoubtedly taught. Some scholars have sought to prove its existence also in 1 Cor. xv. 24, 27. But even if their contention were granted, and it would be difficult to do so, it was only a temporary stage in the development of Pauline thought. In all other writers of the New Testament this doctrine is not only ignored, but its acceptance is made impossible in their definite doctrinal systems of the last things." For in these the Second Advent and the Last Judgment synchronize. Thus the Millennium, or the reign of Christ for a 1000 years on the present earth, or any other form of the temporary Messianic Kingdom cannot be said to belong to the sphere of Christian doctrine," or as was well said recently by a distinguished Australian theologian, this doctrine of the Millennium reign of Christ upon earth forms no part of the Christian Revelation.

The idea of the writer of 2 Enoch that the six days of creation represent 6000 years of the world's history, and the seventh day the Messianic 1000 years, is evidently imaginary and purely poetical. The days of creation were not days of 24 hours each, no doubt, but were probably long periods of time, but are not to be understood as each representing a thousand years. Even if they did so, the period of man's existence upon earth at the "most moderate computation is 20,000 years" (Driver: Genesis), so that the time of the Messianic 1000 years would long ago have passed. No reliance in a literal interpretation can be placed on the Millennium of the Apocalypse of John. One of the most painstaking and, in many respects, reliable students of the Revelation is Stuart Russell who, in his well-known book "The Parousia," in examining the passage, Revelation xx, verse 5 to verse 10, says, "The result of the whole is that we must consider the passage which treats of the thousand years as an intercalation or parenthesis." St. John's vision was of things to take place shortly—not after a lapse of a thousand years. The 1000 years prediction lies "outside the apocalyptic limits altogether." This statement shows the uncertainty which characterises the prophecy and warns against a too positive interpretation. Russell maintains with much ability the theory that the destruction of Jerusalem was the coming of the King in Jerusalem. The Jews had ceased to be a nation by their rejection of Christ and His crucifixion. By many it is thought that when our blessed Lord, weeping over Jerusalem, said, "If thou hadst known in this thy day, even thou, the things which belong unto peace! but now they are hid from thine eyes, for the days shall come upon thee when thine enemies shall cast up a bank about thee and compass thee round, and keep thee in on every side and shall dash thee to the ground and thy children within thee; and they shall not leave in thee one stone upon another; because thou knewest not the time of thy visitation," from that moment the doom of the chosen nation was pronounced. The Jews have ceased to be a nation ever since. They are a race divided among several nationalities. They, of course, retain their religion, acknowledging the Old Testament, but they have failed to fulfil their high destiny; and the idea of their return as a nation, setting up the Old Dispensation with its Temple and sacrifices, will never be fulfilled. The Zionist movement is one of the sentiment of which cannot be admired, but their nation has ceased to exist, and the true Israel of God are those of Israel as a race and those Gentiles who accept Christ as their King and Saviour—and none others. If the idea of the Jews being the chosen nation of God who shall yet return to Jerusalem as such be realised, what advantage would this be to the millions who have died, not only in unbelief but in opposition to the Christian Religion and to Christ, since the time of our Lord. According to a high Jewish authority, Dr. Ruppin, a true lover of his race, the Jews are fast disappearing as a separate portion of the human family—by intermarriage and other causes—and in another century they will have ceased to exist. To what purpose is the imaginary fulfilment of their great magnificence as a people who have relinquished their great inheritance?

Russell says that when the Jews crucified their King, that was the end, and He then delivered up the Kingdom to the Father. This may not be true interpretation, but it is interesting so far. With regard to the oft-quoted passage (Acts i. 6-11) the explanation given is that as the Ascension was personal

and visible, so the return would be personally seen by the then present Apostles—"a little while and ye shall see me." Would they have been so elated "if they had known that it would not take place for nineteen centuries?" St. Peter at Pentecost records the prophecy of Joel whose words can refer only to the last days of the Jewish age. The Parousia, the end of the age, the consummation of the Kingdom of God, the destruction of Jerusalem, the judgment of Israel, all synchronise.

"The catastrophe of Jerusalem was to take place before the living generation had passed away." St. Paul wrote his first epistle to the Thessalonians in A.D. 52. Jerusalem was destroyed in A.D. 70; 18 years thus elapsed between. In Paul's epistle is the well-known account of the rapture of the living saints to Heaven. The passages need not be quoted. The Thessalonians feared that their deceased friends would lose the glory of participating in the triumph and blessedness of the Parousia. The apostle assures them that they had no need to fear this as they would assuredly be raised up. Those who remained alive would not take precedence over the departed. As Dean Alford says, St. Paul most certainly expected to be alive at the Parousia, nor, says the Dean, will it be at all wondered at that the apostles should in this matter of detail have found their personal expectation liable to disappointment respecting a day of which he so solemnly said that no man knoweth its appointed time, not the angels in heaven, not the Son, but the Father only (Mark xiii. 32).

(To be concluded.)

Young People's Corner.

All, the Donkey-Boy of Cairo.

On the banks of the River Nile Ali was born, and there he lived till he was six years old. Then he went with his father to Cairo, and as his business was to drive people about in carriages to see the grand sights of Egypt, Ali used to go too, and help him as much as he could. When he got older he had a fine donkey, which he hired out to people who wanted to visit the sights near Cairo. The little black boy saw, for the first time, white people, and trains, and carriages, and hotels. He learnt to read a little, but he was very ignorant. He often wondered what the Pyramids were; indeed he wanted to know a great many things, but nobody could tell him. As to religion, his father was a Mohammedan, but as Ali himself afterwards described the state of Egypt, and himself among the rest—"all very, very dark, very ignorant."

But at last a strange thing happened to him—a most unexpected thing; and this is what it was.

One day when his work was done, and he was strolling about the streets of Cairo, eating sweets (of which Egyptian boys are as fond as English ones), and some companions with him, they heard a voice saying, "Boys, boys, listen! Who would like to go to Europe?"

The words were spoken in Arabic, but they saw it was a foreigner who spoke to them, so all the other boys ran away. Instead of thinking such an offer a piece of good fortune, they were frightened, and did not want to have anything to do with a European. They thought him an infidel and not to be trusted.

But our friend Ali didn't run away. Why, here was just what he wanted! If he went to Europe he should learn about everything. So he looked up at the stranger, and said, "I will go." And that was the turning-point in Ali's life.

The gentleman, who had been wishing to take one of these bright, clever Egyptian boys to teach and train for Christian work, was much pleased, and said, "Very well, good boy; come to my hotel to-morrow, and we will arrange about it."

So Ali ran home to tell his friends, crying out, "Good-bye, good-bye! I'm off to Europe."

They did not like it at all. They said he would be ill-treated, that he would have to live under the earth, that he would probably be eaten! But all the same, his father having given him leave, Ali went.

True, he did feel a little sorry when on board the ship he saw his native shore slowly disappearing; and when farther on it began to rain, oh! then he was frightened—such a thing as rain being utterly unknown in

Egypt. Then it hailed, and that astonished him more. "Who is that throwing stones?" he asked; and when told it was water turned to ice, he said, "I don't believe it; it can't be true!"

But by-and-by Ali was taken to a school in Switzerland, and there he not only learned about these things, and about Egypt and about the Pyramids, but the best knowledge of all came into his heart. He was only thirteen when he left his own country, and when he was fifteen he began to feel heavy in his heart about sin, felt he was not good, that he needed a Saviour; and at last the light came to him that Jesus Christ was his Saviour. How happy he was then!

He tells us how he used to walk out in the moonlight, when the lovely lake looked like silver, and the clear sky was full of stars, and talk with God, and seem very near Heaven.

But there was work for him to do; he was not to spend his life amid the beauty of lake or mountain. He grew full of eagerness to tell his poor dark friends at home of what a Saviour he had found. The boy has grown up now, and if not gone, he is soon going back to the Nile and the sandy plains of Egypt to preach Christ. And this message he leaves behind: "If anybody wants to give his life to Christ, let him go and work in my poor country."

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Current Topics.

The Defence Department is taking great care to perpetuate the memory of our brave dead Our Fallen Heroes, and afford the bereaved relatives as much consolation as possible in caring for the last resting places of their loved ones. The Department has just issued to the next of kin of deceased members of the A.I.F. a circular letter asking for certain particulars of every Australian soldier who fell in the war, which are required for the following purposes:—

Firstly, so that the historians who are writing the National and Regimental histories of the A.I.F. may have for reference the record and particulars of every Australian soldier who died;

Secondly, so that the name and record of every Australian soldier who fell may be inscribed in the great Honour Roll of the Australian people in the Memorial Museum; and

Thirdly, so that the gravestones of Australian soldiers may be inscribed with the proper information.

The nearest relatives of fallen soldiers will have the privilege of having a personal inscription of their own choice of wording as an expression of personal feeling and affection. The Imperial War Graves Commission is shortly erecting the headstones, and will undertake the supervision of the inscription, charging relatives only for the personal inscription, and that at the rate of 3s. 6d. per letter. There can be no doubt that this privilege will be generally availed of and will bring a great deal of consolation to many sorrowing hearts.

The Primate has notified members of the Church of England in the Commonwealth of the receipt of a cablegram from the Archbishop of Canterbury asking for Australian Churchmen to join in the great effort that is being made this month to relieve the acute distress that prevails, and threatens to become frightful beyond description, in the famine-stricken areas of war-devastated Europe.

It was only natural, considering the children's share in this suffering, that the Day of the Holy Innocents, December 28th, should be chosen as the occasion for special offertories for this purpose. The day is all the more aptly chosen because of its proximity to Christmas Day. The dire necessity and the Holy Season combine to enforce this challenging appeal "not to selfishly eat our morsel alone." Is it too much for the disciples of the Christ Child to be asked to severely limit their own usual luxury and festivity in order to please Him the better by our gifts of self-denial for the help of His starving little ones. We are sure the appeal will touch many Christian hearts who will find in it a means of expressing

their deep thankfulness "unto God for His Unspeakable GIFT."

The comment in our last issue upon the "Church Standard's" criticism of the action of the Central Churchmen's League in the Melbourne Synod has received very substantial support in a letter from Dr. Leeper to the Editor of that paper in its issue of November 28. Dr. Leeper's standing as a Churchman is so generally recognised that we reprint his letter nearly in globo in order to let our readers have incontrovertible proof that that party in the Church which is always crying over the petty partisanship and general narrowness of Evangelicals are not quite so innocent and ingenuous as they would have people think. The letters reads as follows:—

The Melbourne Synod.

"Sir,—You have made me the subject of a severe personal attack. You have apparently been misled by ex parte statements, and I therefore ask, as a matter of bare justice, to be allowed to reply in plain terms.

"In the diocese of Melbourne the vast majority of our laity has always been in sympathy with that type of Broad Evangelical Churchmanship which found its best exponent in Bishop Moorhouse of honoured memory. The same thing may be said of our clergy, though not quite to the same extent. But a comparatively small section of Melbourne churchmen had succeeded for some years past, through 'solidarity,' discipline, and skilful organisation, in winning and holding well nigh all the most important positions in the diocese. The period during which this state of things continued they humorously styled 'The Ten Years' Truce.' Perhaps, if I designate the party as the 'Anti-Protestant' section, I shall not give offence to anyone. Certain happenings proved that within this party there was a very active body of men who were teaching essentially Romish doctrine. People who advertise 'Midnight Mass' in their churches, and 'Requiem Services for the repose of the soul,' who use the title 'the Rev. Father —,' even when it is expressly forbidden by the Archbishop, who defend the practice of prayer and confession to the Blessed Virgin, who commend her 'Assumption' as a pious belief, and who see no harm in talking of her as 'Queen of Heaven,' and 'Our Co-Redemptrix,' or in teaching a child to say 'Hail, Mary,' are no true sons of our Mother Church. They cannot complain if the overwhelming majority of our clergy and laity, after a too easy tolerance of such things, at last rose up in a body and took steps to put an end to it all, and to vindicate the Protestant character of the Church.

"To show fully the extent to which the Anti-Protestants had 'annexed' this diocese would need more space than you might grant. But take this example. They practically dominated the all-important Archbishopric Election Board. There would not have been the slightest hope of obtaining through that Board a man of the Moorhouse type of churchmanship. A member of the party is reported to have boasted to an audience of church folk in Sydney last year that with such a Board they were sure of getting an Archbishop 'of the right sort,' that is, of his sort. Again, through fine discipline and skilful working of the party ticket at successive elections, they had gained such strength in the chapter that there was not left in it a single canon who took the North end when celebrating in his own church. A vacancy having occurred in the chapter, an Evangelical clergyman of high standing and a University graduate was put forward. It seemed such a small thing to ask that one out of the eight canons

might be allowed to the Evangelicals that opposition was hardly expected. The leader of the dominant party was asked to join in nominating the candidate in question. The reply was an astounding one to receive from the leader of a party that has been complaining so loudly of harsh treatment. 'No,' he said, 'the Evangelicals are out for a fight, and they will get it.' Threats of a 'fight' are not the best way to promote peace and goodwill.

"You seem to assume that the remarkable movement in the Melbourne Synod last year was due to my efforts. You credit me with much greater influence than I can claim. But in any case I entered the contest very reluctantly, and purely because of the bellicose threats against the Evangelicals that had been reported to me. I am not, never was, and never could be a party man. Were I forced to label myself, I know not what title I should assume. Perhaps 'Eclectic' or 'Liberal' churchman would be my choice. For many years (I should say not far from 20), I had taken an part in electioneering. The last caucus I had attended before 1915 was summoned by a distinguished high churchman (now a bishop). It had been convened solely to frame a Synod 'ticket.' Among those present were several of the men who last year, when the machine somehow went wrong, became almost inarticulate in denouncing 'caucuses' and 'tickets.' Want of success seems to have opened their eyes to the wickedness of the whole affair.

"It is strange if organised voting is unknown outside Melbourne. It has been in use here for at any rate very many years. Two of the most experienced of our scrutineers lately told me that they never knew a Synod election in which there was not the surest evidence of the working of the two party tickets."

The possession of a vote is a sacred responsibility, for it means that we have a share in the election of those who are set

for the governing of our Commonwealth. Confessedly our political life is not ideal, and a general disgust and impatience is manifest in the community with the seeming impossibility of getting men as legislators who are out to maintain the highest traditions of Parliament, and to seek in every way and at all times the welfare of the country over which they have been set. No doubt things are bad, and there is a great deal to discourage those who love their country and desire its best; but we must beware lest discouragement lead to apathy. The Christian patriot must always recognise his responsibility as a member of the common life, and ever seek to win that country's best even though it means hard toil, unpopularity, and not infrequently other kinds of suffering. From all sides we hear that there is not much interest being evinced in the elections. It will be a sorry day for Australia if, in view of the great problems with which we are faced politically, the citizens do not seriously seek out for their legislators men who are capable, morally as well as intellectually, of tackling those problems.

Recent events have revealed to us that one important section of the community is always seriously interested and can be relied upon to give practically a block vote in the fancied interests of the Church to which they belong. The men whom it usually supports, if Archbishop Mannix is any